









WHOLE NUMBER, 647.

## THE LIBERATOR.

BOSTON:

FRIDAY MORNING, JUNE 2, 1843.

## New-England Anti-Slavery Convention.

The New-England Anti-Slavery Convention, held at the Convention Hall, Boston, on the 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and July 1st, 1843.

The Convention was opened on Friday, June 2nd, at 10 o'clock, A.M., by the singing of the hymn, "God Save the Queen." The Convention was then opened by the reading of the Declaration of Sentiments, adopted by the Convention at its first meeting, on the 2nd of June, 1843.

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religious teachers declare that the Bible (which they call the word of God) sanctions slavery, and require you to submit to it as of rightful authority. Believe them not! They all speak falsely, and the truth is not in them. They libel the character of God, and pervert the teachings of the Bible in the most awful manner. They combine to take from you all your heard earnings; they cover your bodies with stripes; they will not allow you to obtain light and knowledge; they call you their property, and sell you and your children at auction, as they do their cattle and swine. If they will steal, will they not lie? Listen not to what they tell you. They are the enemies of God and man. Their religion is of Beelzebub, the prince of devils; not of Jesus, the Son of God. As long as they keep you in slavery, they defy Jehovah, reject Christ, and grieve the Holy Spirit.

God made you to be free—free as the birds that cleave the air, or sing on the branches—free as the sunbeams that gladden the earth—free as the winds that sweep over sea and land—free at your birth, free during your whole life, free to-day, this hour, this moment! He has given you faculties to be improved, and souls to live forever. He has made you to glorify him in your bodies and spirits, to be happy here and hereafter, and not to be a degraded and miserable race. Your masters have no more right to enslave you, than you have to enslave them—to sell your lives, than you have to inflict these outrages on them and theirs. The complexion of your masters is no better than yours—a black skin is as good as a white one. It is for you to say when, where, or for whom you will work; where you will go, or in what part of the country or the world you will reside. If your masters prevent you from doing as you wish, they rob you of an inalienable right, and your blood will be required at their hands. If you submit unresistingly to their commands, do you for Christ's sake, (who died just for the unjust), and not because they claim a rightful authority over you—for they have no such authority.

Your masters tell us that you do not wish to be free; that you are contented and happy as slaves; that you are much attached to their persons, and ready to lay down your lives to save them from harm; that you have an abundance of good clothes, good food, and all that you need to make your situation comfortable; that your tasks are light, and easily performed; and that you are much better off than such of your number as have been liberated from bondage. We do not believe one word that they say. We know, from the natural desire for liberty that burns in the bosom of every human being—from the horrible unjust code of laws by which you are governed—from the attempts of slaves, in all countries, to obtain their freedom by insurrection and massacre—from the vigilance with which all your movements are watched, as though you only waited for an opportunity to strike an effectual blow for your rights—from the testimony of thousands of slaves who have escaped to the North and to Canada—from the numerous advertisements in southern newspapers, of runaways from the plantations—that your masters are trying to deceive us. We are sure that your situation is a dreadful one, and that there is nothing in the world you desire so much as liberty.

We know that you are driven to the field like beasts, under the lash of cruel overseers or drivers, and there compelled to toil from earliest dawn till late at night; that you do not have sufficient clothing or food; that you have no laws to protect you from the most terrible punishment your masters may choose to inflict on you; that many of your bodies are covered with scars, and branded with red-hot irons; that you are constantly liable to receive wounds and bruises, stripes, mutilations, insults and outrages innumerable; that your groans are borne to us on every southern breeze, your tears are falling thick and fast, your blood is flowing continually; that you are regarded as four-footed beasts and creeping things, and bought and sold with farming utensils and household furniture. We know all these things, and a great deal more, in regard to your condition.

Who, O unhappy countrymen, are your oppressors? They are the descendants of those who, in 1776, threw off the British yoke, and for seven years waged war against a despotic power, until at length they secured their independence. In a certain Declaration which they published to the world, at that period, and which is now read and subscribed to on the fourth of July annually, they said:—We hold these truths to be self-evident—that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.—That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. . . . When a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

In acknowledging the truths set forth in this Declaration to be self-evident, your masters, in reducing you to slavery, are condemned as hypocrites and liars, out of their own mouths. By precept and example, they declare that it is both your right and your duty to wage war against them, and to wade through their blood, if necessary, to secure your own freedom. They glory in the revolutionary war, and greatly honor the names of those heroes who took up arms to destroy their oppressors. One of those heroes—Patrick Henry, of Virginia—exclaimed, "Give me liberty, or give me death!" Another—Joseph Warren, of Massachusetts—said, "My sons, scorn to be slaves!" Their cry was,

"Hereditary bondsmen! know ye not,  
Who would be free, themselves must strike the blow!"

When, a few years since, the Polish rose in insurrection against the Russian power—and the Greeks rushed to the strife of blood against their Turkish oppressors—and the South Americans broke in pieces the Spanish yoke, and made themselves free and independent—your masters, in common with all the people of the North, cheered them on to the conflict, and sent them banners and arms to enable them to triumph in the cause of liberty—exclaiming,

"O, where's the slave, so lowly,  
Condemned to chains unlovely,  
Who, could he burst his bonds at first,  
Would pine beneath them slowly?"

Yet, should you attempt to regain your freedom in the same manner, you would be branded as murderers and monsters, and slaughtered without mercy! But the celebrated Thomas Jefferson, of Virginia, has truly said that, in such a contest, the Almighty has no attribute which can take side with your oppressors; and, though a slaveholder himself, he was forced many years ago to exclaim, in view of your enslavement,—"I tremble for my country when I reflect that God is just; that his justice cannot sleep forever; that, considering numbers, nature, and natural means only, a revolution in the wheel of fortune, an exchange of situation, is among possible events; that it may become probably by supernatural interference!" And he concluded by expressing the hope that the way was "preparing, under the auspices of heaven, for a total emancipation, and that this was disposed, in the order of events, to be with the consent of the masters, rather than by their extirpation."

Thomas Jefferson wrote in this manner more than sixty years since. At that period, your number was a little more than half a million; now it is more than two millions and a half. Sad and dreary has been your existence up to the present hour; and, doubtless, you have almost given up all hope of ever celebrating

the day of jubilee—your own emancipation—on this side of the grave.

Take courage! Be filled with hope and comfort! Your redemption draws nigh, for the Lord is nightly at work in your behalf. Is it not frequently the darkest before day-break? The word has gone forth that you shall be delivered from your chains, and it has not been spoken in vain.

Although you have many enemies, yet you have also many friends—warm, faithful, sympathizing, devoted friends—who will never abandon your cause; who are pledged to do all in their power to break your chains; who are laboring to effect your emancipation without delay, in a peaceful manner, without the shedding of blood; who regard you as brethren and countrymen, and fear not the frowns or threats of your masters. They call themselves abolitionists. They have already suffered much, in various parts of the country, for rebuking those who keep you in slavery—far demanding your immediate liberation—far rebelling against the people the horrors of your situation—far boldly opposing a corrupt public sentiment, by which you are kept in the great southern prison-house of bondage. Some of them have been beaten with stripes; others have been stripped, and covered with tar and feathers; others have had their property taken from them, and burnt in the streets; others have been mobbed and lynched with great violence; others have lost their reputation, and been ruined in their business; others have lost their lives. All these, and many other outrages of your masters, and because they are your friends. They cannot go to the South, to see and converse with you, face to face; for, so ferocious and bloody-minded are your taskmasters, they would be put to an ignominious death as soon as discovered. Besides, it is not yet necessary that they should incur this peril; for it is solely by the aid of the people of the North, that you are held in bondage, and, therefore, they find enough to do at home, to make the people here your friends, and to break up all connection with the slave system. They have proved themselves to be truly courageous, inseparable to danger, superior to adversity, strong in principle, invincible in argument, animated by the spirit of impartial benevolence, unswerving in devoting ways and means for your deliverance, the best friends of the whole country, the noblest champions of the human race. Ten years ago, they were so few and feeble as only to excite universal contempt; now they number in their ranks, hundreds of thousands of the people.—Then, they had scarcely a single anti-slavery society in operation; now they have thousands. Then, they had only one or two presses to plead your cause; now they have multitudes. They are scattering all over the land their newspapers, books, pamphlets, tracts, and other publications, to hold up to infamy the conduct of your oppressors, and to awaken sympathy in your behalf. They are continually holding anti-slavery meetings in all parts of the free States, to tell the people the story of your wrongs. Wonderful has been the change effected in public feeling, under God, through their instrumentality. Do not fear that they will grow weary in your service. They are confident of success, in the end. They know that the Lord Almighty is with them—that truth, justice, right, are with them—and with them. They know, too, that your masters are cowardly and weak, through conscious wrong-doing, and already begin to falter in their course. Lift up your heads, O ye despairing slaves! Yet a little while, and your chains shall snap asunder, and you shall be tortured and plundered no more! Then, fathers and mothers, your children shall be yours, to bring them up in the nurture and admonition of the Lord. Then, husbands and wives, now torn from each other's arms, you shall be reunited in the flesh, and man shall no longer dare to put asunder those whom God has joined together. Then, brothers and sisters, you shall be sold to the remorseless slave speculator no more, but dwell together in unity. "God hasten that joyful day!" is now the daily prayer of millions.

The weapons with which the abolitionists seek to effect your deliverance are not bowie knives, pistols, swords, guns, or any other deadly implements. They consist of appeals, warnings, rebukes, arguments and facts, addressed to the understandings, consciences and hearts of the people. Many of your friends believe that not even those who are oppressed, whether their skins are white or black, can shed the blood of their oppressors in accordance with the will of God; while many others believe that it is right for the oppressed to rise and take their liberty by violence, if they can secure it in no other manner; but they, in common with all your friends, believe that every attempt at insurrection would be attended with disaster and defeat on your part, because you are not strong enough to contend with the military power of the nation; consequently, their advice to you is, to be patient, long-suffering, and submissive, yet while long-trusting that, by the blessing of the Most High on their labors, you will yet be emancipated without shedding a drop of your masters' blood, or losing a drop of your own. The abolitionists of the North are the only true and unyielding friends on whom you can rely. They will never deceive nor betray you. They have made your cause their own, and they mean to be true to themselves and to you, whatever may be the consequence. They are continually increasing in number, in influence, in enterprise and determination; and, judging from the success which has already attended their measures, they anticipate that, in a comparatively short period, the entire North will receive you with open arms, and give you shelter and protection, as fast as you escape from the South. We, who now address you, are united with them in spirit and design. We glory in the name of abolitionists, for it signifies friendship for all who are pining in servitude. We advise you to seize every opportunity to escape from your masters, and fix your eyes on the North star, travel on until you reach a land of liberty. You are not the property of your masters. God never made one human being to be owned by another. Your right to be free, at any moment, is undeniable; and it is your duty, whenever you can, peacefully to escape from the plantations on which you are confined, and assert your manhood.

Already, within a few years, twenty thousand of your number have successfully run away, many of whom are now residing at the North, but a very large proportion of whom are living in Canada, enjoying safety and freedom under the British flag. To that country, the slave-hunters dare not go; nor will they much longer dare to come to the North, in pursuit of fugitive slaves. But, while we thus invite and encourage you to transform yourselves from things into men by flight, we would counsel you to use the utmost caution in attempting to escape; for many dangers yet lurk in the path of every fugitive, and should any of you be caught, you know that your fate would be a terrible one. Still, we assure you that there are now thousands in the free States to succor you, where, a few years since, scarcely an individual could be found to hide the outcast. If you come to us, and are hungry, we will feed you; if thirsty, we will give you drink; if naked, we will clothe you; if sick, we will administer to your necessities; if in prison, we will visit you; if you need a hiding-place from the face of the pursuer, we will provide one that even blood-hounds cannot scent out. This is the pledge we sincerely give to you.

We are not in favor of sending you to Africa, for we regard you as fellow-countrymen, and, with few exceptions, you have a right to claim this as your native land, for you were born on its soil. We do not, therefore, make your removal out of the country a condition of freedom, but demand for you all that we claim for ourselves—liberty, equal rights, equal privileges.

Your masters threaten that, if you do not stop pleading your cause, and assailing their slave system, they will dissolve the Union. Such a dissolution has for

no terrors; for we regard it as far preferable to a perpetuity of slavery. Such a dissolution would have no occasion to lament; for it would enable you to obtain your freedom and independence in a single day. Your masters are only two hundred and fifty thousand in number; you are nearly three millions; and what could they do, if they should be abandoned to their fate by the North? If it were not now for the compact existing between the free and the slave States, by which the whole military power of the nation is pledged to suppress all insurrections, you would have long ere this been free. Your blood is the cement which binds the American Union together; your bodies are crushed beneath the massy weight of this Union; and its repeal or dissolution would ensure the downfall of slavery. We tell your masters that they shall not be intimidated by their threats, but shall continue to expose their guilt, to rebuke their oppression, to agitate the public mind, to demand your release, until there shall be none to help them, and they be separated from all political and religious connection with the people of the North—or (what we most earnestly desire as a matter of choice) until liberty be proclaimed throughout all the land unto all the inhabitants thereof, with the hearty consent of the whole people.

Done in Faneuil Hall, May 31, 1843.

## Address to John Tyler.

Sir:—With all the respect due to the President of the United States—with no intention or wish to give you any personal effort—but animated by the spirit of liberty, which impels us to seek the emancipation of all who are pining in slavery—we, the undersigned, inhabitants of New-England, desire to improve the opportunity presented by your visit to the metropolis of Massachusetts, to beseech you, in the sacred name of God, as an act of simple justice, as a duty which you are solemnly bound to discharge, instantly to liberate all your slaves, and to restore to them those inalienable rights, of which they have been unjustly deprived from their birth.

The existence of slavery in this republic is at war with all its principles and professions—a dark stain on its character—a visible curse on its prosperity—a horrible anomaly, which subjects the American people to the rebuke and opprobrium of the old world—and a dangerous element in our national organization, the speedy removal of which is essential to the preservation of the Union. It fills us with grief and shame as American citizens. We should deem ourselves unworthy of the name, if we did not seek its immediate annihilation by every lawful and christian instrumentality.

Sir, you are a slaveholder! Though you occupy the highest office in the gift of the people, yet you are a slaveholder! You subscribe to the Declaration of Independence, in which it is explicitly declared to be a self-evident truth, that the Creator has given to every human being an inalienable right to liberty; yet you are a slaveholder! You have sworn to support the Constitution of the United States, the design of which, according to its preamble, is "to establish justice, and secure the blessings of liberty" to the people; yet you are a slaveholder! You profess to believe in the Christian religion, which requires that every man should love his neighbor as himself, and do to others what he would have them do to him; yet you are a slaveholder! In your messages to Congress, you have denounced the African slave trade as piracy, and, consequently, all who enslave Africans as pirates; yet you are a slaveholder! You have come from Washington to Boston, expressly to join with a great multitude of your fellow-countrymen in celebrating the completion of the Bunker Hill monument, which has been erected to commemorate the heroic deeds and to perpetuate the memories of those who bled and died in the cause of human liberty; yet you are a slaveholder!

Sir, we know not how to manifest a deeper interest in your welfare, or a higher regard for your reputation, or more fervent love for your country, than to ask you to break the chains of your slaves, and thus practically to acknowledge the rights of man. Such a beneficent example, set by you as the Chief Magistrate of this great republic, would go far, very far, towards effecting the entire abolition of slavery, and, consequently, the emancipation of nearly three millions of the American people. It might subject you, temporarily, to the ridicule of the heartless, the curses of the profane, the contempt of the vulgar, the scorn of the proud, the hatred of the brutal, the rage of the selfish, the hostility of the powerful; but it would assuredly secure to you the applause and admiration of the truly great and good, and render your name illustrious, to the latest posterity.

In the name, then, of justice and humanity—by the duty we all owe to the living God—we implore you to liberate our brethren, whom you hold in bondage.

Done in Faneuil Hall, May 31, 1843.

## Whittier's Poems.

"Lays of my Home, and other Poems," by John G. Whittier. Boston: William D. Ticknor—1843.

This is a new collection of poems, some of them now for the first time presented to the public, which the numerous admirers of the poet will be glad to see in this shape. In its contents are embodied the thrilling ballad of Casanova Southwick—the scorching lines written on reading several pamphlets published by clergymen on the abolition of the gallows—also another effusion on the same subject, suggested by a letter of a clergyman, in the leading section papers, giving an account of his attendance upon a wretched criminal, (who had committed murder during a fit of intoxication,) at the time of his execution, in Western New-York:—

"From the wild and shrinking dread  
Which his soul has ever since  
Beneath the dark veil which divides  
Ever the living from the dead,  
And Nature's solemn secret hides,  
The man of prayer can only draw  
New reasons for his bloody law;  
New faith in slaying Murder's hand,  
By murder at that Law's command;  
New reverence for the Gallows-ropes,  
As human nature's latest hope!"

The spirited lines, "Massachusetts to Virginia," are also given in this very choice collection. We copy the following dedicatory Sonnet to Mr. Pierpont:

## TO JOHN PIERPONT.

Not as a poor requital of the joy  
Which my childhood heard that lay of thine,  
Which, like an echo of the song divine,  
At Bethlehem breathed above the Holy Boy,  
Bore to my ear the Airs of Palestine,—  
Not to the Poet, but the Man, I bring  
In friendship's fearless trust my offering:  
How much it lacks I feel, and thus will see,  
Yet well I know that thou hast deemed, with me,  
Life all too earnest, and its time too short,  
For dreamy ease and Fancy's graceful sport;  
And girded for thy constant strife with wrong,  
Like Nehemiah fighting while he wrought.

The broken walls of Zion, even thy song  
Hath a rude martial tone, a blow in every thought.

## The Concord Meeting.

FRIEND GARRISON—Will you allow me to say a word to various friends about the approaching anniversary of the New-Hampshire Anti-Slavery Society? I regret to say to our Massachusetts abolitionists, that no reduction of rail-road fare can be obtained; so our friends must govern themselves accordingly. Friend Rogers writes for us to come on foot, and any other way possible.

The meetings in Concord, we venture to predict, will be of the freest, bravest, noblest stamp, that will richly compensate for a journey from the Rocky Mountains to be present at them. We hope that all the Massachusetts abolitionists, who can, will encourage the Spartan band in the Granite State by their presence. That band has always been prompt to aid us in the old Bay State. The Concord meetings commence on Wednesday next, June 7.

## Letter from H. C. Howells.

WM. L. GARRISON:

MY DEAR BROTHER—I much regret I did not write to you before I left America, and request you to send your paper after me, having returned, for a season, to my native land. Domestic matters rendered this necessary, or I would have preferred remaining in the country of my adoption. America is very dear to me, and the holy cause of abolition, in which I have, though feebly, labored, still deeply engages my heart; and will, I trust, so long as a human being shall pine there in chains, or a fellow christian or a fellow man shall be hated and persecuted on account of the color which infinite wisdom has given him. I, with my family, arrived in Liverpool in November last. I enquired, but could hear nothing of that devoted brother, H. C. Wright. Since my residence here, I wrote to your correspondent, E. P. of Dartington, to make inquiry respecting him, and was glad to be informed that he had been laboring with some success in Ireland; and was about to go to Scotland. He had met with many open hearts; but many more, even of the religious, were closed against him, while others were bitterly opposed. No marvel—for truth has often been most cruelly opposed by its professed friends. From the valued friend referred to, I first learned of your sickness, and partial recovery. By this time, I trust you are enjoying the full blessing of health, and that your labors will continue, until your heart shall rejoice, with adoring gratitude to God, over your country, emancipated from the crime and curse of slavery; and the worse than inhuman practice of hating men on account of color.

I have often noticed, that thinking people in England, when they refer to this latter widely prevailing feature in the American character, seem to think that such persons are more nearly allied to the brute creation than those who are whom they despise; though I have often seen both the English and Irish, on coming to the United States, learn to indulge in colorphobia, even before they have learned to "guess!"

I lament to say, the subject of anti-slavery appears to have little or no place in the public mind. They think they have done their duty, and done with slavery; not considering that the English nation gives a larger bribe to the American slaveholder to sustain him in lecherous, heathenizing, and imbruing God's image, than any other nation in the world! Oh! when will men, when will christians, learn that their country is the world, and their countrymen are all mankind? Oh! that some of the noble, self-denying brethren and sisters of America would come over, and arouse this nation, or the Christians in it, to the deep conviction that "To him that knoweth to do good, and doeth it not, to him it is sin."

I hope to attend the anti-slavery Convention, in London, in June next. I would rejoice if it were a World's Convention on the plan of the American A. S. Society; but I have always felt desirous to work with all who will labor to destroy the demon slavery; and so I expect to continue. I shall represent our dear colored friends of Pittsburgh, which will give me much more pleasure than to represent any other class of persons.

In Wales, teetotalism has succeeded well; but in England, it has generally met with much opposition from religious professors, and the clergy of every denomination; though there are many blessed exceptions to the rule. Teetotalism has no better reception here among the clergy than abolitionism has in the United States. The Methodist Conference has, I am informed, passed a rule to shut up their meeting-houses against teetotal lecturers! So, you see, the people have no control over the buildings they have erected with their own money!

I have spent a little time with dear Charles Stuart at Bath. His heart is all glowing for the cause of the oppressed. His zeal knows no abatement. He calls himself a real peace-man. He will kill at the command of the civil magistrate, but will not fight in his own defence! He belabors the non-resistants with all his might; and calls them "men of war." Dear fellow, he is a hard case, but I believe he will yet be brought to see his serious error on this subject.

I have many things to say to you, but time and paper will not permit. May the Lord prosper you, my dear brother, with all who are engaged with you in the work of faith, love, and hope; that the desire of your heart may be accomplished, and America become a free and happy land, is the prayer of your affectionate brother in the cause of humanity,

H. C. HOWELLS.

Hay Braconshire, England, March 31st, 1843.

The following communication was sent to the editor of a paper in Syracuse, N. Y. some time since, in reply to a correspondent, but it was refused an insertion. We therefore publish it at the request of the writer.

## Reformatory Character of the Church.

MR. EDITOR:

If consistent with one of our duties, will you insert the opinions of one who differs in some respects from an article over the signature of E. in the Journal of the 7th inst. That point with which I now join issue is in relation to the sermon of Dr. A. to which he alludes. I come to quite a different conclusion; and if E. will bear with me, I will set forth my views. In reference to the text, Ps. cxxv. 5, 6, the Doctor remarked that Zion and Jerusalem were synonymous terms; but that this did not include all who claimed allegiance to Christ, but those only who were united to him by an act of living faith; and in relation to the New Testament term "church," we were to understand those associations of professed believers, or congregations, as it might have been rendered, which then existed, and professedly for the glory, the worship of God. From these premises, I draw this conclusion, that all congregations of professed believers were, in the aggregate, of the same character. Now, this being substantially the Doctor's premises, I will name some of his conclusions, which could not be reconciled with his premises. I pass over many less prominent points, and refer to a few.

1st. "The Church carried forward the Reformation." Does not every reflecting mind know that these "congregations of professed believers" opposed in every manner this unpopular though righteous reform, and slew their millions first and last, who conscientiously differed from the mass, and that the true Zion had to be represented by such men as Luther? But we will go on to another.

2d. "The Church has carried forward those great benevolent objects which have blessed the world." Now let us try temperance by this test. I ask if a portion of the true Zion did not have to go out of the Church, in order to meet in those organizations with which the reformed drunkard himself had become connected, in order to find full vent for the yearnings of their benevolent hearts. And who can say that the "American Church" was not behind publicans and sinners, in getting up the temperance excitement; but in this sermon we were told "not to let our sympathy carry us out of the pale of the Church."

3d. Anti-slavery. In the opinion of E. himself, the American Church is the greatest obstacle to the triumph of this reform; and aside from this, let him read the acts of those who represent this Church in its general assemblies. Has not the cause of the poor slave been pushed off the boards so effectually that, in the opinion of one Reverend Doctor, abolition has been "capped for the last three years." Now, we are told in the sermon here referred to, that "the slave demands our sympathy, but that this is not religion." What says James, (i. 27), in his definition of true and undefiled religion before God the Father, &c.? Who, I would ask, can say that the poor slave does not, from his circumstances, answer the description there given? And the Saviour himself has told us, that if we despise one such poor, naked, hungry, and in prison, who is his child, we despise him. Now, if men who are called "infidels," or "men of affected sanctity," conform to these requirements in any respect, does it not become those standing at the very altar to

ask themselves solemnly, if it may not be possible that they are fighting against God, and that their zeal wants more knowledge, and not reflect so much on those who "apologize," but be willing that every man should be fully persuaded in his own mind; and if your "opinion" is "firm," that others are willing to bury anti-slavery beneath the machinery of a slaveholding "Church," you should be willing also to give others their opinion that this permanent machinery has been the instrument of sending more souls to perdition than all other influences of Satan combined.

## Priestcraft.

The latest and most striking exhibition of this exclusively clerical commodity, is contained in the following article from the Christian Reflector:

"The Liberator says, that the Christian Reflector, since it came into the hands of the present 'Reverend editor,' has been playing the part of a wolf in sheep's clothing; and that our late editorial under the head 'The Great Principles,' is an article 'saturated with priestly effrontery, and pregnant with hypocritical cant.' Considering the sources whence such language comes, and the character of the article which has called it forth, we feel that a higher compliment could scarcely be paid us. Only two weeks previous, the same paper spoke of one of our editorials as 'the whole-souled expression of the talented editor of the Christian Reflector.' We had then passed a deserved compliment on Garrison's poems. We praise what we approve, and condemn what we disapprove, irrespective of names or relations, and caring returned for the latter, we place in the same scale with blessing returned for the former. All, however, must be struck with the consistency and manliness of the Liberator in its criticisms."

A more unmanly and deceptive paragraph than the above has never disgraced a newspaper. During the absence of Mr. Garrison, a few weeks since, we copied several articles, from various papers, on his recently-published Poems; among these, was one from the Reflector, which we styled 'whole-souled,' and complimented the editor for his talents, which remarks were given as those of the printer, and not the editor of the Liberator. Now see what base use the editor of the Reflector has made of our concessions. To rebuke Mr. G.'s charge of dishonesty against him on another point, and to make Mr. G. appear contradictory in his criticisms, he palms off upon his readers these remarks of the printer of the Liberator for those of the editor;



HENRY BRISBANE